1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

MARKETS 3

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Butcher's section, Suk el Artna, Kasba Selwan, on the Mazuza-Krbdana border

Shluh butcher with goat's skin inflated before flaying. This method is also employed in the Rif

●[804]

Women selling bread. Ajdir

One of the *isheqiyen* (weighers) weighing grapes against a stone. Gzennaya

Selling salted sardines. Tiguissa, Ghomara

[p. 110 (c)]

1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

764 get through the whole Koran in time. The family supplies them with food which they eat when tired of chanting.

When the corpse is ready for burial, be it on the day of decease or the next day, the whole village comes out to attend the procession and funeral. The women are represented only by the older married women.

The corpse, resting on the door of the village mosque, is carried by four men, constantly changing, so that everyone in the village may be said to have borne it part of the way. Each man runs up and takes a corner of the door for a few feet, when he is replaced by another. In this way the corpse is carried to the cemetery. If, as often happens, the mosque door comes apart on the way (for it is but loosely tied together), the corpse must be set on the ground while the door is being repaired. In each place where the corpse is thus laid a stone must be set up.

Arrived at the place of burial, some of the men busy themselves with digging the grave. [804] It consists of two holes, one inside the other. The upper hole must be twelve foot-measures long, a leg-straddle wide, and navel deep. The inner hole must be one span wide, the length of the corpse, measured with a rope, and knee deep. The corpse is put in the inner hole on its left side, its feet to the east. If the corpse is too thick to fit into the span-wide hole, it must be forced into it, since it is considered very bad for a corpse to be given a wider grave. When necessary, however, the ditch is widened, but at the expense of the soul of the deceased. Seven flat slabs of slate or other sedimentary stone are brought, having been shaped when necessary. They are laid over the inner grave crosswise, and dirt is piled in above them and the outer grave filled. While the corpse is resting on the bank, just before being set into the grave, the students chant the burial ritual from the Koran. As soon as the body is in the grave the women go away, and the men collect together in a circle and pray.

The pre-Islamic graves in the cemetery at Beni Hozmar, on the road between Sheshawen and Tetuan, can be distinguished from the later ones in the same cemetery by the fact that the former are orientated north and south. The graves at Aswil, on the border between the Gzennaya and Beni Urriaghel, are similarly orientated. These graves are said to be pre-Islamic. I witnessed a funeral at Taghzuth, at which the grave was dug north and south, and the corpse buried with its head to the south. Three Riffians who were with me objected to this orientation, but their objection was not heeded. The men taking part in the interment argued that the direction was east and west, obviously an evasion, since at that moment the sun was about to set directly at right angles to the axis of the grave. Since this burial took place during the week of the summer solstice, the orientation must have been almost due north and south. On account of the sensitiveness of the Taghzuthis on this point I was unable to obtain any but visual information concerning the persistence of this custom.

A flat stone, usually artifically shaped, is erected at head and feet; in the case of a man the stones are parallel to each other, and at right angles to the axis of the body; in the case of a woman, the headstone is set in the axis line and at right angles to the footstone.

764 171 The type of burial described above is typical of the central regions of the Rif. In the east, and among the maritime tribes, the custom in use is that employed in the Arabized section of Morocco in general. The body is buried at any time desired, no hesitation being felt at burying it in the night, or at leaving it alone and in the dark. It is carried to the grave on a rug by four paid pall-bearers, accompanied by two paid grave-diggers carrying hoes. The immediate family may attend the burial, but the village as a whole does not.

5: Blanco Izaga G-4,5 (1914-1945) 1975 MX3 Rif MX3
Aith Waryaghar

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[465] 97--The fqih is paid by each nuclear family of the jma'th in barley every year, but he receives absolutely nothing from property in habus.

[251] 98--The office of amarras is nonexistent in the Central Rif, where storehouses, either individual or collective, are unknown, and each man keeps his grain reserves in an underground deposit (thasrafth) in the patio of his house.

[804] [114] 99--In the days of the Republik, a mudd was reckoned at 48 kilos; in Spanish times, 50; and since independence, 56. This puts some doubt on the accuracy of Blanco's figures.

[114] 100--Blanco erroneously thought that collective storehouses once existed in the Rif, and he cites Ajdir and an unnamed place in the Sanhajan tribe of the Bni Hmid as examples; and he also thought that the institution should be revived, as a sort of bank or treasury or center of credit.

101--What Blanco no doubt means to say here is that the notables whose names are written down in this qanun are ipso facto no longer anonymous, and that the first step on the rise to personal power is the shedding off of anonymity.

[114] [562] 102--In Rifian, imqqranen dh-imzzyanen, and in the Arabic of qanuns, "al-kibar wa al-sighar": the terms refer to all the men and youths (or boys) of a given locality. Perhaps this is the root of Blanco's interesting, if in some ways rather questionable, notion of women, who do not have the same status as their menfolk, as minors.

103--The notion of qa'id came in with 'Abd al-Krim, but no Rifian living can remember the day when there was no qadi, even if only matters pertaining to marriage, divorce and land fell under his jurisdiction.

[114] [199] 104--What Blanco probably means to say here is "Arabization" rather than "Islamization"; there is much more than just a subtle distinction between the two, and even during the period of the "Republik", a Rifian would have been mortally offended if anyone did not consider him a good Muslim.

105--Bu-mwarith: an official who takes over in the name of the government the property, real or movable, of any person who has died without issue or heirs.

106--Ukil l-ghuyab: inheritance or property representative for absentees; the man's function is a literal translation of his title.

107--This traditionally given etymology seems highly doubtful, for the Rif at least, and the term should rather read aitarba'in or aitharba'in (sing. utharba'in), which changes the meaning to the far more plausible one of "people of the people".

[114] 108--This seems to be purely an ex post facto explanation on Blanco's part and has no relation to reality. The notion of Ait-arba'in as people of the forty, in which there literally were 40 councilmembers, d o es e x i s t in some areas (i.e. the Rgibat Bedouins of the Western Sahara), but it is unknown in the Rif.

671 224 [804] If, however, the animal should flee and be killed by another hunter, it (still) belongs to the one who discovered it, although he may not have shot or thrown at it, provided that the distance from the point where it fell to that where it was discovered can be covered by a stone's throw, done either by him himself or by another hunter designated by him, with, furthermore, the choice of either point as that of the stone-throw being open to him (either where the animal fell or where it got up). This is done in order to utilize the slope, if.....this distance had not been previously established.

671 223 224 8) An animal or bird flushed up by a hunter is his if he does not pass beyond a distance of forty feet counted from the point at which it was flushed, and even though the shot may have missed it or if it was overtaken by a dog (Sanhaja Srir).

[681] 9) If an animal or bird wounded by one hunting party is finished off and collected by another one, it belongs to the first party, to which it must be returned even though it may already be cooked; and if it has been eaten, the second party must pay the first 25 pesetas as compensation (Sanhaja Srir).

671 223 623 10) Nests belong to whoever discovers them, and in the event that they are saved as bait in order to hunt the mother with a trap or net, the site must be shown to the jma'th, in order to insure priority rights.

G) Dogs:[191]

671 223 224 231 1) Animals or birds picked up by dogs are not for the owner of the dog, but for whoever takes them out of his mouth (Aith 'Ammarth). This is based upon the fact that if the dogs are not trained, they will

eat the birds or animals instead of taking them to their masters. However, from another point of view, it is probably not a bad thing to let them taste meat once in their lives, for not everything in their diet must be bones!

2) If, at the moment it is flushed, an animal or bird is wounded with a gun or stick and then immediately caught by a dog, so that the result of the blow cannot be determined, it is for the hunter and not for the owner of the dog (Ibuqquyen).

3) Also for the hunter is any animal or bird which, wounded by him, continues to run and is overtaken by a dog within a radius of fourteen stick-lengths (dhigharya or dhigharyin, sing. dhaghrith, "stick"), counted from the site where the animal was wounded, provided that it shows a fracture. If it does not show a fracture or if it passes this radius, it belongs to the owner of the dog or to whoever picks it up (Ibuqquyen and Aith Waryaghar).

4) An animal pursued by a saluki which succeeds in hiding itself in a thicket or burrow belongs to the first man (i.e. the owner of the saluki), even though another hunter may come to get it (Ibuqquyen).

5) An animal or bird pursued by a saluki and brought to earth by a hunter is for the latter if it drops within the aforementioned radius of fourteen dhigharya (Ibuqquyen and Aith Waryaghar).

H) Aid During the Hunt:

Whoever discovers an animal in hiding can solicit aid in getting it or can get others to help him spontaneously, without losing his property (i.e. the animal) in either case; but he is obliged, if the